MISSION WORK

AMONG THE NEGROES

—AND—

THE INDIANS.

What is being accomplished by means of the Annual Collection taken up for our Missions.

MEMBERS OF THE COMMISSION

CHARGED WITH DISTRIBUTING THE FUND:

His Eminence JAMES CARDINAL GIBBONS,

ARCHBISHOP OF BALTIMORE.

Most Rev. Dr. RYAN,

ARCHBISHOP OF PHILADELPHIA.

Right Rev. Dr. KAIN,

BISHOP OF WHEELING.

BALTIMORE:
FOLEY BROS., Printers,
4 Light Street.
1892.

Mission Work among the Negroes and the Indians.

FINANCIAL STATEMENT,

FOR THE FIVE YEARS 1887-1891.

RECEIVED.

ARCHDIOCESE OF	1887	1888	1889	1890	1891	TOTALS.
Baltimore	$2,356 00	$2,348 00	$2,222 68	$2,584 30	$2,376 55	$11,887 53
Boston	5,392 30	6,061 23	5,499 37	5,000 00	5,000 00	26,952 90
Chicago	2,156 82	1,772 35	2,061 11	1,990 74	2,244 93	10,225 95
Cincinnati	2,700 00	2,185 00	2,245 00	2,560 00	2,685 00	12,375 00
Milwaukee	1,651 95	1,598 32	1,337 81	1,138 50	1,099 84	6,826 42
New Orleans	663 50	695 00	807 08	912 30	671 20	3,749 08
New York	8,170 32	6,085 02	6,100 00	4,979 51	3,299 20	28,634 05
Oregon City	63 10	55 00	32 50	89 50	107 00	347 10
Philadelphia	11,007 04	8,106 02	8,467 83	8,530 00	6,328 77	42,439 66
St. Louis	2,657 64	2,022 23	2,302 39	2,453 67	2,554 47	11,990 40
St. Paul	969 39	1,000 00	1,820 45	1,406 14	842 40	6,038 38
San Francisco	.....	1,400 00	1,000 00	1,000 00	1,000 00	4,400 00
Santa Fé	303 20	169 25	112 60	77 05	.....	662 10
DIOCESE OF						
Albany	2,593 13	1,790 70	1,344 75	1,400 00	1,125 80	8,254 38
Alton	970 40	740 55	574 00	485 34	550 76	3,321 05
Belleville	.....	.....	300 00	300 00	345 00	945 00
Brooklyn	4,876 53	5,266 21	2,165 94	3,550 00	2,238 82	18,097 50
Buffalo	2,062 23	1,221 83	962 07	882 28	1,002 98	6,131 39
Burlington	603 89	405 18	541 87	449 09	460 88	2,460 91
Charleston	* 77 19	43 62	50 00	63 00	.....	233 81
Cheyenne	.....	.....	.....	.....	.....	.....
Cleveland	1,489 25	1,549 39	1,786 65	1,668 76	1,757 83	8,251 88
Columbus	.....	1,061 51	.....	.....	.....	1,061 51
Concordia	.....	100 00	117 35	101 45	98 00	416 80
Covington	433 67	410 01	432 93	385 26	346 78	2,008 65
Davenport	718 69	657 50	791 57	587 89	637 95	3,393 60
Denver	266 50	200 75	365 85	489 96	400 00	1,723 06
Detroit	812 00	660 00	630 00	556 00	800 00	3,458 00
Dubuque	1,228 99	1,066 03	1,182 85	1,188 00	1,131 00	5,796 87
Duluth	.....	.....	.....	175 00	105 00	280 00
Erie	854 07	479 15	440 92	488 50	418 50	2,681 14
Fort Wayne	1,357 46	1,254 80	1,313 71	1,191 82	1,350 00	6,467 79
Galveston	206 55	178 00	193 25	200 00	194 25	972 05
Grand Rapids	562 72	323 15	333 50	402 17	442 37	2,063 91
Green Bay	520 40	415 00	525 00	487 00	471 83	2,419 23
Harrisburg	.....	.....	.....	.....	1,200 00	1,200 00
Hartford	1,938 97	1,985 26	1,949 27	1,885 45	1,386 53	9,145 48
Helena	60 00	88 31	80 09	76 80	100 75	405 95
Jamestown, N. D.	.....	.....	.....	.....	100 00	100 00
Kansas City and St. Joseph.	484 65	394 00	363 00	366 00	400 00	2,007 65
La Crosse	326 75	356 10	309 26	550 01	582 47	2,124 59
Leavenworth	725 76	453 87	485 48	614 82	416 72	2,696 65
Lincoln	.....	190 00	195 00	.....	203 00	588 00
Little Rock	111 15	123 50	125 32	200 00	175 00	734 97
Louisville	737 52	720 54	631 63	782 11	792 82	3,664 62
Manchester	735 00	696 65	662 95	815 40	667 43	3,577 43
Marquette	305 00	280 00	275 00	260 00	343 15	1,463 15

DIOCESE OF	1887	1888	1889	1890	1891	TOTALS.
Mobile	190 00	175 00	194 00	182 00	195 00	936 00
Monterey and Los Angeles.	.....	320 00	246 35	164 35	109 00	839 70
Nashville	240 00	204 60	215 00	201 70	195 00	1,056 30
Natchez	121 55	120 00	97 75	95 60	121 00	555 90
Natchitoches	49 15	45 80	40 00	41 00	32 00	207 95
Nesqually	62 80	103 85	123 50	101 40	160 75	552 30
Newark	2,066 86	3,002 84	1,379 00	1,447 74	1,723 07	9,619 51
Ogdensburg	235 00	225 13	243 56	266 13	233 50	1,203 32
Omaha	580 15	348 85	382 00	392 89	272 00	1,975 89
Peoria	1,837 27	1,526 00	1,790 00	1,701 00	302 00	7,156 27
Pittsburgh and Alleghany	2,685 61	2,615 76	2,874 34	3,003 97	2,092 50	13,272 18
Portland	767 50	765 88	770 00	763 58	752 41	3,819 37
Providence	.....	2,088 92	1,833 00	1,645 56	1,741 48	7,308 96
Richmond	235 25	290 00	243 60	258 30	250 00	1,277 15
Rochester	837 00	984 00	740 00	815 00	636 09	4,012 09
Sacramento	175 00	200 00	215 00	154 50	154 60	899 10
St. Augustine	89 32	100 co	80 00	102 78	76 22	448 32
St. Cloud	317 26	173 99	3 56	300 00	250 00	1,044 81
San Antonio	157 90	109 25	117 26	153 85	166 30	704 56
Savannah	350 00	300 00	300 00	283 05	200 00	1,433 05
Scranton	2,000 00	500 00	.....	.....	500 00	3,000 00
Sioux Falls	250 00	250 00	300 00	.....	.....	800 00
Springfield	1,695 00	1,577 00	1,390 00	1,457 00	998 00	7,117 00
Syracuse	459 44	656 30	522 38	607 44	500 00	2,745 56
Trenton	667 00	.....	.....	517 00	200 co	1,384 00
Vancouver's Island	.....	.....	.....	78 10	25 45	18 50	122 05
Vincennes	1,510 77	1,492 40	1,352 05	1,218 84	1,320 29	6,894 35
Wheeling	338 79	297 24	276 89	326 46	220 12	1,459 50
Wichita	.....	.....	61 80	46 50	39 20	147 50
Wilmington	297 50	320 00	200 00	435 00	750 00	2,002 50
Winona	.....	.....	.....	.....	347 78	347 78
VICARIATE OF						
Arizona	64 30	88 70	61 70	50 60	41 05	306 35
Brownsville	43 71	60 00	43 15	64 95	.....	211 81
Idaho	.....	24 00	21 00	22 60	22 50	90 10
Indian Territory	.....	.....	.....	.....	.....	.....
North Carolina	*	.....	.....	.....	.....	.....
Utah	.....	115 00	117 50	112 50	.....	345 00
Interest on Deposit	424 15	485 76	187 16	179 31	311 50	1,587 88
Total	81,898 01	76,175 30	69,637 68	70,461 87	63,386 84	361,559 70

*The amount credited to the diocese of Charleston for 1887 includes returns from the Vicariate of North Carolina.

N. B.—In the above amounts are enclosed the following donations:

Through Cardinal Gibbons, % of 1887	$356 00
Through H. J. Spaunhorst, St. Louis, % of 1889	5 00
From Frederick Kathrein, Philadelphia, % of 1888	350 00
From X. Baltimore, % of 1888	33 00
Through Rev. J. A. Stephan, % of 1889	249 40
From X., Baltimore, % of 1889	4 00
From Mary Ann Noon, Loretto, Pa., % of 1889	100 00
From Miss Emily Harper, Baltimore, % of 1891	25 00
From Rt. Rev. Wm. O'Hara, Scranton, % of 1891	500 00
From X., Baltimore, % of 1891	9 00
Through Herman Ridder, *Katholiches Volksblatt*, New York % of 1891.	16 00
Total	$1,647 40

As will be seen from a comparison of the Receipts and Disbursements, there remains on hand a balance of $2,327.58.

DISBURSED.

ARCHDIOCESE OF	1887	1888	1889	1890	1891	TOTALS.
Baltimore	$1,200 00	$2,500 00	$2,100 00	$2,400 00	$2,500 00	$10,700 00
Chicago	.....	.....	.....	.....	400 00	400 00
Cincinnati	.....	1,000 00	500 00	800 00	1,000 00	3,300 00
New Orleans	2,500 00	2,500 00	3,000 00	3,000 00	3,000 00	14,000 00
New York	3,000 00	2,000 00	2,000 00	2,000 00	1,800 00	10,800 00
Oregon City	2,500 00	2,000 00	1,500 00	1,500 00	1,250 00	8,750 00
Philadelphia	.....	.....	.....	1,000 00	1,500 00	2,500 00
St. Louis	1,500 00	1,500 00	1,500 00	1,500 00	1,200 00	7,200 00
San Francisco	.....	500 00	500 00	500 00	300 00	1,800 00
Santa Fé	3,000 00	3,000 00	1,500 00	2,000 00	3,200 00	12,700 00
DIOCESE OF						
Belleville	.....	1,000 00	500 00	.....	.....	1,500 00
Charleston	*3,000 00	2,000 00	1,000 00	1,000 00	750 00	7,750 00
Cheyenne	.....	200 00	300 00	400 00	300 00	1,200 00
Covington	2,500 00	2,500 00	2,000 00	2,000 00	2,000 00	11,000 00
Duluth	.....	.....	.....	1,000 00	500 00	1,500 00
Fort Wayne	.....	.....	500 00	300 00	.....	800 00
Galveston	1,500 00	2,000 00	2,000 00	2,000 00	2,000 00	9,500 00
Grand Rapids	2,000 00	1,500 00	1,000 00	1,000 00	1,000 00	6,500 00
Green Bay	1,500 00	1,500 00	1,000 00	1,000 00	1,000 00	6,000 00
Helena	2,500 00	2,000 00	1,000 00	.....	2,300 00	7,800 00
Jamestown	.....	.....	.....	1,000 00	1,500 00	2,500 00
La Crosse	1,500 00	1,200 00	1,000 00	.....	.....	3,700 00
Leavenworth	2,000 00	2,000 00	1,500 00	1,200 00	800 00	7,500 00
Little Rock	.....	2,000 00	2,000 00	2,000 00	1,700 00	7,700 00
Louisville	1,200 00	1,500 00	1,000 00	1,200 00	1,200 00	6,100 00
Marquette	1,500 00	1,000 00	750 00	750 00	750 00	4,750 00
Mobile	2,500 00	2,500 00	1,500 00	1,500 00	1,200 00	9,200 00
Nashville	.....	1,000 00	1,000 00	1,000 00	750 00	7,250 00
Natchez	3,500 00	3,500 00	2,500 00	2,500 00	2,500 00	11,000 00
Natchitoches	1,500 00	2,000 00	2,300 00	2,000 00	2,000 00	9,800 00
Nesqually	2,000 00	1,500 00	750 00	1,000 00	1,000 00	6,250 00
Omaha	1,500 00	.....	.....	.....	.....	1,500 00
Pittsburgh	.....	600 00	1,000 00	1,500 00	1,000 00	4,100 00
Portland	.....	200 00	200 00	200 00	200 00	800 00
Richmond	3,500 00	3,500 00	3,000 00	3,000 00	2,500 00	15,500 00
St. Augustine	2,000 00	2,000 00	1,500 00	1,200 00	1,000 00	7,700 00
Sacramento	500 00	200 00	.....	.....	.....	700 00
San Antonio	.....	500 00	500 00	500 00	300 00	1,800 00
Savannah	2,500 00	2,500 00	2,000 00	2,000 00	1,000 00	10,000 00
Sioux Falls	4,000 00	2,500 00	1,500 00	1,500 00	1,800 00	11,300 00
Vancouver's Island	.....	2,000 00	2,000 00	2,500 00	2,500 00	9,000 00
Wilmington	.....	.....	2,000 00	2,000 00	1,500 00	5,500 00
VICARIATE OF						
Arizona	1,000 00	1,000 00	500 00	500 00	.....	3,000 00
Brownsville	2,000 00	2,000 00	1,500 00	1,200 00	.....	6,700 00
Idaho	2,000 00	2,000 00	1,500 00	1,500 00	1,200 00	8,200 00
North Carolina	*.....	1,500 00	1,500 00	2,000 00	2,000 00	7,000 00
Utah	1,500 00	2,000 00	.....	.....	.....	3,500 00
Prefecture Apostolic of the Indian Territory	3,000 00	3,000 00	1,500 00	500 00	2,200 00	10,200 00
St. Joseph's Seminary, Balto.	4,000 00	7,000 00	5,000 00	5,000 00	4,500 00	25,500 00
Indian Bureau, Washington.	3,150 00	3,450 00	6,250 00	6,250 00	4,750 00	23,850 00
EXPENSES:						
Secretary	250 00	250 00	250 00	250 00	250 00	1,250 00
Pamphlet on Negro & Indian Missions	.....	.....	.....	223 00	313 37	536 37
Miscellaneous	33 44	22 20	22 20	20 98	46 93	145 75
Total amount disbursed.	73,333 44	82,122 20	67,922 20	69,393 98	66,460 30	359,232 12

Balance transferred to % of 1892.....2,327 58

*The amount received by the diocese of Charleston in 1887 includes an allocation for the Vicariate of North Carolina.

Mission Work among the Negroes and the Indians.

The vast amount of good that is being done by means of the Negro and Indian fund is known only to those who are thoroughly acquainted with the actual state of Catholicity among the Negroes and Indians. Each recurring apportionment of the annual collection becomes the foundation of some new enterprise; churches, schools and hospitals have been founded on the aid extended by the Commission and look to it for future encouragement. The good work is spreading and needs, especially at the present time, all the stimulus that can be given to it in the shape of moral and financial support. A glance at the financial statement for the last five years shows an almost steady falling off in the amounts contributed for this work, the total footing up $361,559.70 and the collection for 1891 standing $18,436.14 less than in 1887.

This is a rather saddening fact when we have such a work before us, and when the Rt. Rev. Bishop of Little Rock tells us that $18,000,000 of Northern money has been spent on the colored people of the South since the war by Protestants and Protestant churches. A goodly sum of money has however been contributed and great good has been accomplished. Among the reports from the Negro missions, those from the dioceses of Covington, Galveston and Natchitoches are particularly encouraging. In many other places real substantial work has been done. The Bishops of Mobile and Little Rock say that they feel they are sowing the good seed though no very striking results have yet been secured. Archbishop Janssens is accomplishing much against very discouraging odds. In the face of disheartening indifference and harrassing opposition as in more favored spots, we everywhere, both in the Negro and Indian missions, come upon a courageous, simpleminded devotedness that can have its principle only in faith and the love of God and of souls. The Bishop of Jamestown writes a vigorous letter of appeal in behalf of his Indians, and among the many interesting details concerning Indian mission work nothing will be found more readable than a letter from Alaska written to his brother by Rev. William H. Judge.

While realizing the difficulties that beset us and our very limited resources, let us not underestimate the real success achieved. It is difficult to give precise figures from the statements sent in to the Commission for the first year. But we have at present twenly-one churches exclusively for the colored people, and thirty-four priests exclusively devoted to their service. Teaching in the colored schools are Sisters of the congregation of the Holy Cross, Sisters of Notre Dame, the Colored Obtates, the Sisters of St. Francis, white and colored, Sisters of Charity, Sisters of St. Dominic, Sisters of the Incarnate Word, Sisters of the Good Shepherd, Sisters of Charity of Nazareth, Daughters of the Cross, Sisters of Mercy, Sisters of St. Joseph, Sisters of St. Benedict, Sisters of Perpetual Adoration, the Colored Sisters of the Holy Family, the Sisters of Mt. Carmel, Sisters of the Sacred Heart, Sisters of the Holy Ghost, Sisters of the Holy Name, Sisters of Divine Providence. The report sent out January, 1890, shows 98 schools with 6,093 pupils in attendance. The statement now submitted shows the schools to number

115, with an attendance of over 8,000 pupils. We have one seminary and one preparatory college for the training of candidates for the priesthood who have the noble ambition of devoting themselves entirely to the Negro missions. There are six orphanages, one foundling asylum, two hospitals, one industrial school, one guild, one academy, one home for the aged.

The reports for the Indians are not so complete. We have in this year's statement 87 churches and 63 priests exclusively engaged in Indian work. There are 78 schools and 4,246 pupils, against 51 schools and 2,685 pupils three years ago. We notice many of the same teaching orders of sisters devoting themselves to the Indian schools, and in addition the Sisters of Loretto and of the Blessed Sacrament. The work among the Indians has been mainly carried on through governmental aid for the schools and the magnificent generosity of the Drexel family. But the money given by the people of the country has everywhere aided in building and keeping up missionary chapels, and in supporting priests and religious. It is however the Negro mission work that has been principally benefitted by the annual collection. Many of their schools and chapels have been founded and are almost entirely supported by it, while there is not a church nor a school mentioned in the report that has not received some help.

I. THE NEGRO MISSION WORK.

Diocese.	Negro Population.	Catholic Negroes.	Churches.	Priests.	Baptisms. Children.	Baptisms. Adults.	Schools.	Pupils.	Sisterhood.	Institutions.
Baltimore.....	218,004	36,000	4	14	382	117	†10	1,221	Notre Dame. Oblates. St. Francis. Holy Cross. Charity.	St. Joseph's Seminary, Epiph'y Apostolic College, Two Orphanages, Foundling Asylum, Academy, St. Joseph's Guild.
Charleston	692,503	1,050	1	1	35	24	† 1	121	.....	.....
Cincinnati.....	.....	†	1	1	20	8	1	60	Good Shepherd. Notre Dame.	....
Covington.....	75,000	115	1	1	2	37	1	217	Charity of Naz.	2 Hospitals.
Galveston.....	250,000	500	1	2	21	86	3	512	St. Dominic. Incarnate Word.	....
Leavenworth.	42,000	130	...	1	†	.....	2	40	Colored Oblates.	Orphanage.
Little Rock...	350,000	100	...	...	1	2	6	527	Mercy. Charity. St. Joseph. St. Benedict.	Indus. School.
Louisville.....	197,981	5,825	1	1	†	.....	10	617	.....	Orphanage.
Mobile.....	618,000	2,500	...	1	76	6	5	292	Mercy.	.....
Nashville.....	435,000	34	...	...	1	4	1	160	St. Dominic.	.....
Natchez.....	700,000	1,788	1	1	†	.....	6	290	Mercy. St. Joseph. Perp. Adoration. St. Francis.	....
Natchitoches.	135,000	15,000	...	1	218	24	6	262	Div. Providence. D. of the Cross.	....
New Orleans.	261,603	80,000	...	1	3,536	274	32	1,950	Holy Family. Mercy, Holy Cross Perp. Adoration. Mt Carmel. St. Joseph. Sacred Heart.	Orphanage. Home for the Aged.
New York.....	.....	3,500	2	2	42	14	2	200	Charity.	Home for Destitute Children
Philadelphia.	60,000	1,600	1	1	35	12	2	210	Notre Dame. Holy Ghost.	....
Pittsburgh....	30,000	1,500	1	1	22	5	1	70	Mercy.	.....
N. Carolina...	.....	150	1	...	†	.....	3	210	Mercy. Notre Dame.	....
Richmond.....	640,757	700	2	2	34	32	7	510	Charity. St. Francis. Holy Cross.	....
St. Augustine	166,678	1200	...	...	51	14	5	304	St. Joseph. Holy Name.	....
St. Louis.....	.....	†	1	1	†	.....	4	180	Colored Oblates.	.....
San Antonio..	75,000	†	1	1	†	.....	2	130	.....	.....
Savannah.....	900,000	1,100	1	...	†	.....	4	107	St. Benedict.	.....
Wilmington ..	100,000	150	1	1	7	17	1	90	St. Francis.	.....
	*	152,692	21	34	4,483	674	115	8,280		

*Colored population of the South in 1890, 6,996,166.

†For blank spaces no reports have reached us.

Baltimore.

The Superior of St. Elizabeth's Home, Baltimore, a very deserving insititution, thus writes: "We have through the Charity of our kind benefactors, enlarged our building on Maryland Avenue, so as to enable us to take a larger number of children. The City will help us to support this increase in numbers by a larger appropriation. Now, I am trusting to the Fund to enable me to furnish our new rooms with absolute necessaries in the way of bedsteads, bedding, etc., for the use of the little ones whom we are glad to be able to take, so as to secure for them the great benefits of our holy religion, and an education fitting them to fill respectable positions as domestic servants."

The Rev. C. J. Giesen writes as follows in reference to the St. Francis Xavier Mission School in which the children are educated gratuitously.

EXPENSES.

Salaries	$1,050.00
Light and Fuel	42.50
Books	101.56
Interest on Debt	72.50
Improvements and Repairs	490.02
	$1,889.38
Receipts and Donations	534.90
Balance	$1,354.48

From Rev. Fr. Welbers of St. Peter Claver's Church, Baltimore: "It is hard enough to pay Church and school expenses at any time, but this past year the difficulty increased, and though I have made every effort to keep out of debt, I shall have to borrow even with all the assistance I may hope to obtain from the commission. The improvements which were begun last year had to be finished, and the expenses incurred in this way were such that I could not keep up with them. I had reckoned on the fair which we had some time ago, but I was sadly disappointed, as it did not net me $200. I shall need $2 000 before the end of the year, and see no prospect of getting it. I would venture then to ask the Commission to kindly let me have $600. I do not ask more, not because I think this sum is enough, but because I know that many other places have to be supplied." Rev. Fr. Leeson speaks encouragingly of his school, St. Monica's, Baltimore, and asks for it the same sum as was granted last year $300. "The attendance this year has been much better, and the increased number of teachers a necessity."

St. Joseph's Seminary and the Epiphany Apostolic College, founded for the purpose of training young men for the colored missions of the United States, are in a flourishing condition with regard to numbers, but depend for existence on the charity of our Catholic people. It is but the question of a few years when one hundred students will be enrolled in both institutions, all devoted to the Apostolic work of regenerating the colored race. Surely, the Church loving children of the United States will not allow the pure and unselfish ambition of these young aspirants, to fall short of the mark, through lack of necessary support. The following communication addressed to the Venerable Commission is from the Rev. J. R. Slattery, Rector of St. Joseph's Seminary: "St. Joseph's Seminary for the Negro Missions is just ending its

third year with eleven students, one of whom is a Priest, another who is a colored deacon,* and two more who have received the tonsure. The Epiphany Apostolic College closes its second year with forty seven† students, four of whom are colored. It sends two graduates to the Seminary, and next year will send six. The support of these institutions exceeds by ratio of four to one, the allotment of your Venerable Board. The building of a new seminary is not only a necessity, but is the following out of the Providential lines which seem to guide our work. Generous young hearts all over the land are volunteering for the Negro missions, and it will in consequence be no surprise to you to learn that there are twenty bonâ fide applicants for the Epiphany Apostolic College. Thence they will come in due course of time to St. Joseph's Seminary, which to-day is unable to receive more than a dozen owing to its cramped quarters. A new building is an indispensable necessity."

Charleston.

The Rt. Rev Bishop of Charleston does not seem to meet with much encouragement. He writes: "Besides the school in the city there is a Sunday school at Catholic Cross Roads. As to the school here, Father Hurly says it is merely a nursery for the public schools. More than one half of the pupils are Protestants and never a convert. When the children learn how to read they go to the public school, thought it is a *casus reservatus* in the diocese. Our white schools are scarcely better. I would call your special attention to the one bright spot in the darkness. About fifty miles from Charleston, near Green Pond, there are forty Catholic Negroes who have kept the faith like the Japanese. Slaves of the Pinckney and Bellenger families, they have without encouragement, kept the faith. The littte Church was burnt down during the war. They dwell near the few graves that locate the property. They want a Church to cost about $600.

Chicago.

Rev. Fr. Tolton, the Colored Priest ordained some years ago at Rome, now stationed in Chicago, although meeting with difficulties is still hopeful. "It is very difficult for me to get any aid owing to the fact that I am a stranger here. Three priests have given up this mission, but I will die working at it. We have some very industrious people here among our own race, and I dare say that if they were rich enough they would build a church themselves. Fate seems to be against us everywhere, but by the grace of God we will surmount our difficulties.

Cincinnati.

The Mother Provincial, sends the following, from the Convent of the Good Shepherd, Cincinnati: "The erection of a home for colored people in 1886, with furnace, cisterns, force-pump, yard paving, etc., at reduced rates, cost us $6 500.00, while beds, bedding, furniture, etc., cost $712.50. Coal, light, clothing, shoes, books, medicines, etc., form a medial sum of $1,082 per annum. The board of each inmate at the rate of twenty cents a day would amount annually to $72.80, which multiplied by fifty-seven, the average number of inmates would realize the expenditure of $4,149.60 a year for food alone. The first three

* Since ordained Priest, Rev. C. R. Uncles.

† Attendance this year increased to sixty.

received were sisters, aged two, four and six years. The middle one is a paralytic and speechless. Their mother used to visit them occasionally in the beginning, but for the last four years has not put in an appearance, much less done anything for their support. This is generally the casé. Moreover, they usually have to be put under medical treatment as soon as received, to free them from the dirt and disorders consequent on neglect. Now, Rev. Father, if we are aided we will build an addition to this house which will render it possible for us to receive many more poor, little forsaken ones and teach them that Jesus loves them and will raise them from their lowly state. We take Protestants and Catholics without distinction. Twenty-one have been baptized since we opened, seventeen have received Holy Communion, and nineteen have been confirmed. At present fourteen are preparing for baptism. We receive children from all parts, Baltimore, St. Louis, Chicago, Louisville, Columbus, Cleveland and many other cities and towns are at present represented. They are taught needle-work out of study hours, as a necessary acquisition for the future. The wing we anticipate building will cost about $3,500.00. We appeal to your charitable interest to help those whom we have undertaken to shelter and befriend."

Covington.

The following communication is from the Rt. Rev. Bishop Maes of Covington, Kentucky. "In the future one secular priest residing in Lexington, Ky., will be engaged in the colored mission work. He will teach catechism every Sunday at St. Peter Claver's Mission in that City. Our expenses for next year will amount to five thousand dollars. This includes our debt, part of priest's salary, aid to both hospitals, salary of teachers, school expenses, altar vestments, etc. Your committee is already aware of my plans; first, to make one mission self-supporting, then to begin another. Note that our field is almost entirely non-catholic, and that during the year 1890, we gained fifteen adults to the Church, besides baptizing thirty-seven adults and two children before their death. We have reason to believe that 1891 will produce still better results. St. Peter Claver's school at Lexington is now known as a Catholic school. Among the 217 scholars the Catholic scholars have increased from 2 to 14. Henceforth, a good zealous priest will devote himself to the work. He will say Mass every Sunday in the school hall, teach catechism and hold evening instructions. For this priest's salary I only ask $200; private charity will do the rest. Should your committee be enabled to increase my allowance, I would like to be able to open a school in Paris, Ky. This school would be visited by a priest from Lexington. The colored population of Lexington begin to appreciate fully what is being done for them, and their respect for the Catholic Church, its priests and religious is growing apace. I confidently expect a great harvest of souls in that city and a flourishing congregation where three years ago there were not half a dozen known colored Catholics. The non-catholic children in the school learn the catechism readily, the older ones understand it well, and the enthusiasm with which they competed for the first place and premiums in the catechetical examination was indeed consoling."

Galveston.

The Rt. Rev. Bishop Gallagher of Galveston, Texas, has over 250,000 colored people in his diocese. He feels confident of the ultimate

success of the colored missions. The diocese of Galveston was made smaller by the creation of the See of Dallas. There are about 500 colored Catholics in the diocese out of a total Catholic population of 27,000. There were 107 baptisms during the year, 86 of these being of adults, an increase of 63 over the preceding year. This notable increase in the baptisms of adults is owing chiefly to the small-pox epidemic in Houston last winter. A large number of these adults died at the Houston hospital, which is in charge of the Sisters of the Incarnate Word. There is one colored school in Galveston, taught gratis by the Sisters of St. Dominic. It contains 376 pupils, one-fourth of whom are Catholics. There is another school in Houston taught by the Sisters of the Incarnate Word which contains 115 pupils, one-eighth of whom are Catholics. In Independence are located an orphan asylum and an Industrial School in charge of Rev. Fr. Huhn. This school has 21 pupils, all Catholics. The amount we received last year from the Commission was $2,000.00. It was distributed as follows: Galveston $1200; Houston $600.00; Independence $200.00. Next year we would like to use $3,425.00 for erecting a Church; $1,000 for a pastoral residence; $240.00 for salaries; $375.00 for pews and Church furnishings; $460.00 for school expenses; $1000 for addition to school building; total $6,500.00.

The work in the interest of the colored race in this diocese goes on with encouraging success, notwithstanding opposition from different directions. We need more school room to accommodate all who apply to us for admission; parents are now beginning to see the benefits their children derive from the schools. The obstacles in the way only prove the work is good, and we hope to be able to do more for these poor colored people if we can but obtain the means. We trust that the collection this year will permit you to give to Galveston diocese the usual allowance if you cannot increase it."

Leavenworth.

This extract which follows is from a letter of the Rt. Rev. Bishop Fink of the diocese of Leavenworth, Kansas. "We have had some colored converts, but the number of colored Catholics has not increased. Many of them have moved away to get work which they could not get here. Our schools are about the same as last year. We have about 35 pupils, taught by the colored sisters of Baltimore. The same sisters care for a dozen orphans. At Topeka we have only about 15 children at our school. Previous to the Oklahoma emigration the pupils in the same school numbered 400. Although we cannot point out any great deeds that we have accomplished, still we have kept our own, probably improved a little over last year, and we hope God will bless our work and continue His aid."

Little Rock.

Arkansas as we had occasion to mention in last year's report, has a colored population of over half a millon. Where the white Catholics number only 9000, we cannot expect to find a great percentage of colored Catholics They number about a hundred. There is not a colored Catholic church in the whole state. That much earnestness is brought to bear on the colored missionary work, may be gleaned from the letter of the Rt. Rev. Bishop Fitzgerald, of the diocese of Little Rock. "I think we ought to have the same appropriation continued if possible. We must try to reopen the school at Little Rock. Our schools were

materially aided by the allocation of last year. The school at Hot Springs received a large "lump sum" two years ago, and is since then mainly self-supporting. To carry out our plans we need not less than $1500.00 for schools already established, and $500.00 to establish a school at little Rock if possible. Large sums of money have been spent by other denominations to supply the colored people with primary, high, collegiate and university schools. It is computed that $18,000,000 of Northern money has been spent on the colored people of the South since the war, by Protestants and Protestant Churches.

The insignificant number of white Catholics in the South, and their inability to furnish aid to any appreciable extent, and the active opposition of several Catholics towards any movement for the good of the Negroes, all give us little reason to hope for any conversions in the immediate future. At the same time we cannot abandon all hope. In the Annals of the Propagation of the Faith for May, 1891, the account given of the Fiji Islands shows that the Gospel seed did not take root there until that cannibal Archipelago had cost the lives of many devoted missionaries, and twenty years of apparently fruitless toil. We may be but sowing the seed for others to reap. If there are no conversions to the Church, at least the seed of good morals has been sown, and will with God's blessing produce fruit in *tempore opportuno*."

Louisville.

There are 5825 colored Catholics in the diocese of Louisville out of a colored population of about 200,000. Ten Catholic schools devoted to the education of the colored people are in good running order, having a daily attendance of 617 pupils. The one colored Catholic Church in the diocese, St. Augustine's, in Louisville, has a congregation of 775 practical Catholics, besides a considerable number of children who attend the Catholic schools. The amount received last year from the Indian and Negro fund, was distributed as follows: To Louisville $900,00; to Bardstown $200.00; to Labanon $100.00. The Rt. Rev. Bishop McCloskey intends to erect soon another Church for the colored people to be located at Louisville.

Mobile.

The colored population of the diocese of Mobile is over 600,000. About 2,500 of this number are classed as Catholic. The following letter from the Rt. Rev. Bishop O'Sullivan, will be found interesting. "There is no church in the diocese for the exclusive use of the colored people, although there are five churches attended almost exclusively by them. These churches are in the country districts. In Mobile and Pensacola the Colored Catholics attend the churches together with the whites. No new church has been opened since our last report. We are now building a church in Mobile Co., to take the place of one that had become too small and dilapidated. We have five schools for colored children with an average attendance of two hundred and ninety-two pupils. There is no priest exclusively engaged in the colored missionary field. There is however one priest who resides at the Cathedral, who devotes almost his entire time and labor to the spiritual welfare of the colored people. All the priests of the diocese give their services to the colored people as the occasion offers. Three or four Sisters of Mercy teach in the two schools at Pensacola. The two schools at Pensacola, the schools at Chartango, and the church at Bon Secours, and indirectly

all the schools and churches for colored people were helped by the allocution of last year. This help went towards supporting the missionary who devotes his time to the work for the colored people. I hope two of our five schools will be self-sustaining, but I shall need $300.00 to help support three schools, and $300.00 to go towards the support of one or two priests who will work chiefly among the colored people. The Sisters of Mercy have promised to send within a year three or four sisters to teach colored children. I shall need $1,0000.00 to build a school and home for these sisters. Up to this time but few converts have been received from the colored people. However the work has not been without fruit. The colored people have been taught (it matters not by whom) that they would not be admitted into a Catholic church.. Hence until lately no Negro would dare enter a church during divine service. The Negroes living near our churches, are now pretty well disabused of this false idea; they realize that they have been deceived and as a result some of them come frequently to divine service and are willing to send their children to school. This is the chief good thus far effected in this diocese, It means that we are preparing the ground, others will gather in the harvest. We need more priests and sisters entirely consecrated to the work. Why the communities especially vowed to the negroes persist in remaining north of the Potomac seems to be a mystery. Imagine St. Augustine preaching to the English from his convent in Rome. The Negroes are in the South and those willing to labor for the conversion of that race must come South and live where the work is to be done. All things considered, there is reasonable ground to hope that much good may yet be effected among the colored people."

Nashville.

Tennessee cannot boast of the progress of Catholicity. The number of Catholics within the state's border is but a handful against the two millions or thereabouts who comprise the entire population. The diocese of Nashville counts but 18,500 Catholics. This is somewhat startling if we fail to take into account the facts bearing upon the matter. We certainly cannot expect a mere nucleus of Catholics to exert any great influence on the 435,000 Negroes in the State. Bishop Rademacher in a letter to the Commission says, among other things, that the very small number of colored Catholics in the diocese of Nashville may be easily accounted for, if we bear in mind that before the civil war there were very few Catholics to be found in the whole state of Tennessee. "These few Catholics," the Bishop says, "owned no slaves, and thus were not in a condition to effect an impression to any degree on the colored race."

"A few months after the close of the war Rt. Rev. Bishop Feehan was appointed Bishop of Nashville, and he found on entering on his admisistration that he must first turn his attention to the healing of the many wounds which that terrible struggle had inflicted, especially on the State of Tennessee. He had to organize almost all the old parishes, to found schools, to provide for the orphans. Then another scourge fell upon his little flock and their devoted pastors: "the yellow fever epidemic" in 1867, 1873, 1878 and 1879. This terrible plague carried off hundreds of the people, many religious and over twenty priests, all of whom fell victims to their zeal and their charity. We feel these losses to the present day. In endeavoring to repair them we have not been able to make any *special* efforts for the conversion of the colored people. In the meanwhile they have drifted away from us into different Protes-

tant sects, which have succeeded only too well in filling their minds with prejudices against the Catholic church. Very many are members of secret societies which they cannot leave without losing caste. If to these formidable obstacles we add the natural fickleness of the negro character, the ease with which they change their habitations, at least in the cities, etc., it is evident that the work of their conversion will necessarily be very slow. May God hasten the work by the power of His grace."

Natchez.

The diocese of Natchez in the great state of Mississippi has within its limits not far from 1,000,000 Negroes. Bishop Heslin is doing his utmost to grapple with the sin, superstition and ignorance of the colored people within his jurisdiction. Although unable to do much he has succeeded in making a beginning and that is everything under such discouraging circumstances. "We have six schools in operation," he writes, "with a membership of 290. All the schools save one, profited more or less by last year's collection. A little help often goes a great ways in these poor parochial school of the far South. The school at Jackson is prospering and succeeds in getting along without external aid. During last year a colored parish was organized and a school was opened under the superintendence of the Sisters of Charity, who were afterwards succeeded by Franciscan sisters. The prospects, while not very encouraging are not hopeless. We are determined to carry on the work as far as the means furnished us will allow. The school at Natchez has so far paid one-half of the teachers' salaries. The other colored schools mainly depend upon the portion of the allowance we can spare them. This is insufficient, but the good sisters have received whatever was given then thankfully and uncomplainingly. I need not add that it is a work of patience, and that our prospects are not darker than anywhere else."

Natchitoches.

Rt. Rev. Bishop Durrier of the diocese of Nathitoches, La., is always in earnest and always hopeful when treating on the colored Catholic work of the South. His schools are a proof of the good that comes from the meagre aid extended through the Commission. Before the existence of the Commission there were no colored Catholic schools in the diocese of Natchitoches, now there are six, and in the words of the good Bishop: "Providing the Commission keep the ball rolling, Catholic education is bound to reach every one of the seventeen parishes of my diocese, in spite of lurking opposition and overt apathy." This determination in so good a cause is sure to redound to the interest of Catholicity and humanity. "For the work of colored missions next year I have formed different plans and gone into as many engagements, basing them all on the sum of $2,300.00, stipulating that if I do not receive this sum I may be able to govern my action accordingly. Please let me have the full sum if possible. The six schools for colored people in this diocese were founded and are supported through the Commission. Pupils are asked fifty cents a month, but pay what they please, and that means that they pay nothing or next to nothing. I should start a Catholic school in every one of my seventeen parishes. I think it can be done with the help freely extended to me by the Commission. What keeps me back is—1st. The not at all outspoken, yet strong opposition of the white people. 2nd. The indifference of the colored people, most of them stray sheep from the fold. 3rd. The fear

my missionaries entertain that they will get into trouble by starting a colored school. Yet, what *ought* to be done, *must* and *shall* be done. Application has been made to establish two new colored Catholic schools and to reorganize the Indian-Mexican school that broke up two years ago through lack of attendance. I cherish the hope that in my next report I will notify you that there are in my diocese nine Catholic schools founded and supported by your Commission. You will have no reason for being proud however, as these schools are not by any means grand. You can do but little for your *portégés*. Catholic education must be forced down their throats."

New Orleans.

New Orleans is the banner diocese in the work of converting the Negro. Within its limits there are 80,000 colored Catholics and 32 colored Catholic schools, with an attendance aggregating about 2,000. There have been four new schools established during the last year. The records display 3,536 baptisms of children and 274 of adults. This is indeed encouraging. Nearly all the schools and other institutions were aided by last year's allocation. We should not be deceived however, by these figures and lull ourselves into the belief that the victory is already achieved. In fact the work is even here in its infancy, and serves only to bring into dark and gloomy relief the living fact that should be ever present in the minds of American Catholics. Although Archbishop Janssens is indomitable in his perseverance and most sanguine in the ultimate success of his work and that of his brethren in the South; yet there is a ring of sadness in his voice that betrays only too well the galling drawbacks that hamper his steps in God's chosen field. Will the following appeal continue to fall on deaf ears? "There is much to be done for the colored people, the building of new asylums, one for boys and the other for girls, churches and schools; this I cannot do, unless Divine Providenee should favor us in a most extraordinary manner. If I had at present $100,000.00 it would not cover all my plans. The Protestant sects are sparing no money to erect schools everywhere for the colored people. In the cities they have built three, what they call universities, and are now building two high-schools. They are following the same plan in the country. Churches also are being built. This is done to draw our colored Catholic children and young men and women to them. And since we cannot give them such advantages and in many localities none at all, many alas, are drawn to the schools and churches much to the detriment of their faith. There they learn Protestant hymns and doctrines and hear the Church maligned and slandered. Protestants make no effort to pervert our white Catholics, however ignorant they may be, but all their efforts are directed towards the colored Catholics. Our prospects are not very hopeful; the resources in hand are in nowise adequate to counteract these systematic efforts against us. These perversions not merely sadden but often discourage our priests. Probably two-thirds of all the colored Catholics in the United States are found within the limits of our diocese and though I greatly appreciate the kindness of the Commission in giving us a sum as great as was given to any diocese, yet I must say that it falls far below what is actually and absolutely needed. The colored children, as a rule, make their first communion and are confirmed. The same care is bestowed upon them as upon white children. After first communion begin the falling off and perversions. Separate churches would, I belielve, prevent the evil in a great measure, and

would furnish a stimulus for making them to go to church and practice their religion. Our colored Catholics, creole colored as they are called, are in language, manners and way of thinking quite different from the colored people elsewhere. They look with disfavor on separate churches, imagining that we wish to draw the line of white and colored on them. Still, I think they would change their opinion if they saw good results. But the question is, where to get priests and means for these churches. We are to build an asylum. There is at present but one in the State, and that has capacity but for 60. The new one will contain 120 and more. It is to be built next to the Mother-house for colored sisters. A connecting chapel will be built for the accommodation of the mother-house, the school and the asylum. The estimate in brick for chapel and asylum is $23,500.00. We have but $5,000.00 on hand and must rely on God's providence and charity for the balance."

New York.

The Bahama Islands are within the jurisdiction of the Archbishop of New York. According to Rev. B. J. O'Reilly there are 40,000 colored people on the islands. There are 3,500 colored Catholics in the diocese. In the city of Nassau a school conducted by the Sisters of Charity is in good working order, it having on its roll over 200 names. The school property was purchased for $1,000.00, to which was added the sum of $500.00 for repairs. St. Benedict's Home for destitute colored children is nearly completed. Its receiving house is at 120 Macdougal Street, New York City. The new house at Rye will accommodate 200 children. It is already receiving and rejecting applications for the admission of children from neighboring dioceses. "The Mission of St. Francis Xavier, Nassau, is attended at present by the Rev. Chrysastom Schreiner, O. S. B. But other Fathers from New York will join him as soon as the needed arrangements can be perfected."—Archbishop Corrigan.

North Carolina.

North Carolina according to the late census, has a colored population of 567,170. Out of this vast number the Church can claim but 150 adherents. The Rt. Rev. Bishop Haid is doing all that he can under the most unfavorable conditions; he needs priests and resources. Through the aid furnished by the Commission he has been able to found and support three schools of which he speaks favorably. One of these is in Newberne; another in Wilmington, the third in Gaston Co. The three have an attendance of over 200. The following is a summary of the expenditures and receipts during the last two years.

Cash Paid To

Newberne, Father Burns	$ 200
Newberne, Sisters	400
Newberne, Furniture and Rent	14
Wilmington, Sisters	350
St. Benedict's	200
St. Benedict's Organ	50
	$1,214

Newberne, Building Church and School, (cost).....	$1,250
Newberne, Paid towards the same	1,100
Amount still due.....	$150
Paid to Schools	$1,214
Paid for Building Church.....	1,100
Total Amount Expended.....	$2,314
Amount Received from Commission.....	2,000
Balance due.....	$314

This balance of $314,00 I will pay. I must try however, to erect a school building in Wilmington, as Mother Augustine writes me that she is obliged to send many applicants away for want of room. I trust the Venerable Commission will assist me to build in Wilmington. If they can let me have $2,000.00 next year, I hope to be able to do so. Please urge the needs of North Carolina. There was a goodly number received into the church the last year, especially at Newberne."—BISHOP HAID.

PHILADELPHIA.

There are about 1,600 colored Catholics in the diocese of Philadelphia. The mission work is in charge of Rev. J. Nolan, C. S. Sp., assisted by two brothers of the same religious order. Here is a summary of expenses incurred in mission work. "A church building was lately purchased for $20,000 00 (assessed valuation $25,000.00). There is a debt of $10,000.00 yet due on this property. The interest on this debt amounts to $450.00 a year. Indispensable changes and repairs on said building amount to $2,000.00. Add to this the current expenses for water-rents, light and heat, books and stationery, etc., for school, and you will have a good idea of our necessary outlay. We must also pay the Pastor's salary and various other incidental expenses. Since I have taken charge of this good work in Philadelphia, November, 1890, I see more and more clearly every day the necessity of securing some more spacious, suitable and attractive place of worship for our colored Catholics than the present one on Pine Street. Our little chapel is much too small for the ever increasing number of colored people in attendance at Mass, etc. The building recently purchased for $20,000.00 is a two-story structure affording ample room for church and school purposes. This building has been secured at a comparatively low figure. Suitable repairs thereon according to the calculations of a skilled architect, would call for an outlay of $4,000.00. I respectfully entreat your Commission to grant me this year a generous and powerful subsidy in favor of our colored mission. There is much good to be done in reclaiming many colored Catholics who have fallen away from the Church. The frequentation of the sacrements by a great number of our people, together with the earnest work of our various sodalities, affords us the assurance of the most consoling and lasting results."—REV. J. NOLAN, C. S. Sp.

Pittsburgh.

The colored mission work in Pittsburgh is directed by the congregation of the Holy Ghost. The colored Catholics have a church and a school which is conducted by the Sisters of Mercy. Rev. John Griffin, C. S Sp., the pastor of the colored church writes the following to the Commission as regards his plans and needs: "We have purchased a lot of land 60 feet by 100 feet, for $3,000.00. A church with a school combined is being erected thereon (45 feet wide by 75 feet long) for the sum of $9,000. The rent of the building we occupy at present is $52.50 per month, *i. e.*, $630.00 a year. In addition to this we have to pay the two sister's salary, $40.00 a month, the pastor's salary, current expenses, water taxes, etc. The Venerable Commission favored our colored work in Pittsburgh last year, by appropriating $1,500.00. Good use has been made of this appropriation as property has been bought for $3000.00 and a new building (church and school combined) is nearly completed. The prospects for the good work are encouraging. Many souls will undoubtedly be saved, if the enterprise be only maintained as it has been hitherto."

Richmond.

The colored population of the diocese of Richmond is far in excess of 600,000. Bishop Van de Vyver has done much good in the way of stimulating the colored mission work and the success that has so far attended his endeavors is in his own words a "sufficient guarantee for the future." The Rt. Rev. Bishop intends to erect, if possible, new schools, and to open up new missions. Several localities, he reports, are clamoring for schools for colored children. Father Lightheart writes as follows: "Norfolk especially stands in great need of a church and schoolhouse. The present building cannot be used any longer for school purposes, because it is falling down and is far beyond repairs. Many colored people in Norfolk who were formerly Catholics could be redeemed if we were able to build a church. Many children anxious to be instructed in Catholic schools must be refused for want of proper accommodations. The cost of the building in Norfolk alone will amount to not less than $17,000.00. The amount which the Commission so generously granted last year has been used towards helping to defray the expenses of the various schools throughout the diocese and the church in Richmond. I take this opportunity to offer to the Commission most sincere thanks for the amount granted during the past year, and I hope that the same appropriation will be granted us for the coming year. This will enable us to maintain our existing institutions and to scatter new schools and churches in various localities throughout the diocese. Though the struggle is great and the opposition fierce, there seemes to be considerable stir and inquiry into the truth of our holy Faith; but we must be sustained by contributions as here we have no revenue of any kind."

From the Rt. Rev. Bishop: "We have reason to thank God for His abundant blessings, which in the past year He graciously bestowed upon the colored work of Virginia. He has inspired many benefactors to contribute to the grand cause of our colored neighbors; still, many are the needs, numerous are the demands. Hence, I urge the good Catholics of the country to assist the two Josephite fathers of this State who have the interest of the colored race so much at heart. Their labor is hard, but your generosity will alleviate it. Your donations and contributions will help them to propagate our holy faith. They will find

sympathizers in you and thus courageously they will continue the great war against the spirit of darkness. Through the intercession of St. Joseph, may the sacred heart of Jesus enlighten you to do your share in this heroic work. We will all join together to beg God's blessing in recompense for your charity."

St. Augustine.

Rt. Rev. Bishop Moore, of St. Augustine, has five colored schools in his diocese all in good running order. The Church has 1200 adherents in Florida. "The colored school at Key West" writes the Rt. Rev. Bishop "is the most prosperous of all our schools. The number of pupils has doubled during this last year. Many of them are non-catholics. I bought land and built this school about ten years ago. We lost many pupils in St. Augustine owing to the establishing of a public school. This falling off however. did not affect the Catholic pupils—those leaving were non-catholics. The 95 who attend are all Catholics. There has been a decrease also in Jacksonville and Fernandina, some of the former pupils now going to the public schools. The sisters who teach in these schools have heretofore received no compensation, but what little contributions they may get from the children. I have employed all the money granted me in paying for the block of ground in Lincolnville, which I intend to use exclusively for a Church and school for the colored people. I have in view the erecting of a building with three class-rooms, and a hall overhead that might serve as a temporary Church. If I can obtain any considerable help from outside, I will begin the work this year. It will cost five or six thousand dollars. In the meanwhile our colored Catholics are well provided with Church room in one of the wings of the Cathedral. The large number of them who frequent the Sacraments is a source of edification, especially to the strangers who visit us in the winter time."

Wilmington.

Rt. Rev. Bishop Curtis writes thus of the colored work in the diocese of Wilmington: "The whole amount granted us by your Venerable Commission has been expended on the mission in Wilmington, and still it is in debt as everything needed for it had to be purchased out and out. We would need at least $3000 to carry out the various prospects we have in view."

Father De Ruyter a missionary Josephite engaged in the colored work speaks as follows of the needs of the colored missions of Delaware and of the Eastern Shore of Maryland and Virginia: "With heaven's blessing we have succeeded in building a two story edifice, which for the present serves for Church and school purposes. Also a house for sisters teaching school has been built. A priest's house is now in course of erection. These buildings were finished October 10th, 1890. Eighty colored children already attend our school, and where a year ago Catholicity was dead among the Negroes, now at least forty approach regularly the Sacraments. Four sisters, a priest, church, school and convent cannot be supported on $10 a week, the amount we receive from Sunday collections and stipends. We have already secured for church and school purposes a piece of ground located in Cape Charles City, Va., which is a great Negro centre. By the time that this report will be ready for reading, we hope, God blessing us, to be able to erect said building. The Wilmington mission promises to be a fair success."

This brings the report of the Colored Missions to a close. By reading the foregoing extracts, and referring to the tabulated statement in the beginning of the report, it is to be hoped that those interested in the Propagation of the Faith, may form some estimate of the magnitude of the work which the Catholics of the United States are expected to perform. May Divine Providence aid the Church in this great and noble undertaking.

II. THE INDIAN MISSION WORK.

Dioceses.	Indian Population.	Catholic Indians.	Churches.	Priests.	Baptisms. Children.	Baptisms. Adults.	Schools.	Pupils.	Sisterhoods.	Religious.
Arizona	.....	450	1	...	.....	....	1	.....	.....	.....
Brownsville	4,5000	45,000	†	...	.....	.....	...	.....	.....	.....
Cheyenne	3,000	75	1	3	.....	.....	1	90	Blessed Sacrament.	Jesuits.
Duluth	8,304	.....	...	...	.....	....	...	.....	.....	.....
Fort Wayne	66	66	...	2	.....	16	...	70	.....	C. P. P. S.
Grand Rapids	3,500	2,500	7	4	5	85	3	212	St. Francis. St. Dominic. Notre Dame.	....
Green Bay	3,637	1,300	4	2	53	26	1	177	St. Joseph. St. Francis.	....
Helena	.....	.....	...	13	.....	.....	6	1,000	.....	.....
Idaho	2,200	1,200	3	3	.....	.....	3	130	Providence.	.....
Indian Ter	.....	3,000	4	4	45	.....	5	250	Mercy. St. Francis.	....
Marquette	850	450	4	3	82	.....	5	120	St. Joseph.	Jesuits.
Natchez	.....	300	2	1	24	20	2	55	Mercy.	.....
Nesqually	17,000	6,000	13	6	.....	.....	8	150	Providence. St. Francis.	Jesuits.
Oregon City	4,000	1,500	3	5	90	23	4	159	St. Francis. St. Benedict.	Jesuits.
Portland	1,000	1,000	3	4	40	.....	3	174	Mercy.	.....
San Francisco	15,000	1,000	4	...	10	10	4	200	St. Francis.	.....
Santa Fé	28,000	8,000	17	1	314	14	12	513	Sisters of Loretto.	.....
Sioux Falls	25,571	5,350	8	12	373	252	12	946	.....	Benedictines. Jesuits.
Vancouver's I	35,000	3,700	13	...	.....	....	7	.....	.....	Jesuits.
	*	80,891	87	63	1,036	446	78	4,246		

*Total Indian population of the United States, 249,273.

†For blank spaces no reports have reached us.

Between eighty and ninety thousand of the Indians of the United States are Catholics. When we consider the fact that the total Indian population does not exceed two hundred and fifty thousand, we can the better understand the great results achieved for Christianity and humanity by the pioneer missionaries among the Indians. The ardent faith, the rugged persevervance and the unflinching devotedness of these noble men have triumphed in a work that seemed frought with impossibilities. The many mission stations now scattered among the Indian tribes of the Northwest, and the Indian Catholics whose homes cluster

around them attest the success of the work that was inaugurated under so many trying difficulties. Now that the field is enlarging, and the number of Catholics increasing, an appeal comes from the worthy successors of the pioneer fathers asking for more helpers in this Catholic field and for material aid with which to maintain and to still further propagate the work of evangelization. Churches must be built as well as schools; priests and sisters must be supported and, as in the past, this support must come from generous Catholics the world over. We should have enough of national pride to stimulate us to support our Indian missions, so as not to stand as alms-receivers from the purse of foreign missionary societies for the Propagation of the Faith. It is time for the Catholic Church of the United States to be up and doing. A vast field of endeavor promising rich success is opened up to us; with laborers, a little aid and generous moral support the American Indian will be reclaimed and the Indian problem settled. Let us hope that a new era is dawning and that the drawbacks which have heretofore hampered the missionary's work, are destined to disappear. These few extracts which we publish below and the tabulated statement with reference to population will furnish the reader some information with regard to the missions.

Duluth.

This communication is from the Vicar-General of the diocese of Duluth, a priest whose years of experience among the Indians lend additional weight to his words. "In thirteen years, the Catholic Mission among the Indians of White Earth Reservation has seen its membership double in numbers. From 700 Catholics we have grown to 300 Catholic families. These are spread over the Reservation, which includes 36 townships. Owing to the last treaty with the government, a large accession of Indians, probably 5000, will come to our Reservation. Many of this number are Catholics. There are 84 Catholics families at Wild Rice River. These have no church. This station is twenty miles from the mission. I say Mass in a log house. Rice River Station (Otter tail Indians) has 50 Catholic families with no church; it is thirty miles from the mission. Pine Point has 16 Catholic families and no church. There are 60 heathen families who live twenty-five miles from the missions, who earnestly wish to have a church and priest. From this statement it may be seen that we are in need of priests, churches and chapels, and especially schools, as the number of families is increasing from month to month. Sometimes it is impossible for me especially in winter to answer all the sick-calls owing to the distance I must traverse. I hope that God will provide ample means for doing more good yet among these poor people."

Fort Wayne.

"The Indian Normal School at Rensselear, Ind., writes the Rt. Rev. Bishop Dwenger "is in a very prosperous condition. Its membership is 82, and all are well behaved. The Catholic religion is thoroughly implanted in the hearts of the young Indians, so that they may be models among their people when they return home."

Grand Rapids.

The Indian missions in the diocese of Grand Rapids are in a fairly prosperous condition. Over 2500 Indians out of 3500 are classed as Catholics. The Indians of this diocese have seven Catholic churches

and three Catholic schools. The missionaries are greatly respected by the Catholic Indians who appreciate the attention bestowed on them, especially with regard to the schools which are very popular with them.

The following communication is from the Rt. Rev. Bishop of Green Bay: "Last January we suffered by fire a loss amounting to about $20,000—a terrible blow to our mission. We were obliged to rebuild and repair all damages, so as not to lose the advantages gained so far by hard work, under countless difficulties and annoyances and at great expense of money and labor. The new house replacing that destroyed by fire is now in course of erection, and with the necessary outfit will cost about $15,000 when completed. We received but $4,600 by way of insurance. The deficiency must be covered by charitable contributions.

Helena.

The Rt. Rev. Bishop Brondel, of Helena, informs the Commission that there are in his diocese six Indian missions to which are attached thirteen priests. The Indian boarding schools of the missions have over one thousand pupils.

Idaho.

In Idaho there are three missions among the Cœur d' Alènes, Nez-Perces and Kootenai Indians. The three tribes contain about 1200 Catholics and 1000 non-catholics. The Very Rev. J. V. Heyden writes: "For these tribes we have three churches. The Kootenai Church or rather chapel was blown down and had to be rebuilt together with a residence for the priest. The whole cost over $1000, probably $1500. The Bishop has paid a third of this amount and promised to pay the balance. We have a boarding school for boys at De Smet as well as one for girls; each of these has an average attendance of fifty pupils. The Girls' school is under the supervision of the Sisters of Providence. At Lapwing during the winter months our school is attended by over seventy pupils. We have three priests engaged exclusively in Indian mission work. I do not know if the Bishop has given anything this year to the Father stationed at Lapwing."

Jamestown.

The Rt. Rev. Bishop Shanley, of Jamestown, gives a good insight into the true condition of the missions of his diocese and makes a very forcible appeal for financial aid: "The white missions of this diocese are as yet very poor, they being scarcely able to support themselves. From them however $100 has been collected for the general fund, which amount we forward to you.

In future years when this state is settled we will not play the part of beggars. I need at least $2000 to carry on the Indian missions in North Dakota. This amount is needed to sustain the very lives of the missionaries, I could easily spend ten times the amount. I want this for living purposes. Four priests and one catechist must be supported by me out of the allowance granted me by you. Four hundred dollars a year is little enough a salary for a priest who receives no intentions, and never hears of "*fructus stolae.*" Besides in this climate the Indian missionary must spend a large sum yearly for warm clothing. Placing the priest's salary at $400; the four priests for whom I ask assistance will need $1600, of the sought for sum. Another $400 is needed for the school at Fort Berthoul. In addition to the above I might ask for

various sums to meet the running expenses of four other day schools, the current expenses of the Indian mission chapels, little gifts of food, clothing, pictures, medals, etc., which the priests must take to the Indians. I do not think it is necessary to say any more to show that my request for $2000 is far below what might reasonably be expected. I ast year I received from you the sum of $600 for which I return my sincere thanks. The Indians and half-breeds in the state of North Dakota are nearly all Catholics. We can keep them in the faith if proper help is given to us during the days of our trials—in these days. If help is denied us now, the good work already done bids fair to perish. Help us if you can now. In a few years, North Dakota, a land of wonderful fertility, will amply repay you."

Natchez.

The Indian Mission at Neshoba, in the diocese of Natchez, presents a consoling prospect, dating back as it does only a few years. The first record (in 1885,) showed 27 Catholics, there are now 300 Catholics in the mission. The mission has been prospering since its foundation, and there is no reason to believe that its present rate of increase will diminish in the future. "The mission has no income however," writes Rt. Rev. Bishop Heslin, "it is all expense. Its continuation depends on the allowance, and on contributions which its devoted pastor succeeds in obtaining. Like all good works it has had to face serious threats and imminent dangers arising from intolerant bigotry, but thanks to an overruling Providence it has so far escaped them. Let us hope that with the aid of kind friends our mission will go on prospering until every untutored child of the forest has been received into the fold of Christian civilization."

Nesqually.

There are 17,000 Indians in the diocese of Nesqually; 6000 of this number are Catholics. Eight Catholic schools for the education of the Indian are located in the diocese, besides three industrial establishments wherein young men may learn the most useful trades. Six regular priests attend the missions, while eight others give most of their time and attention to Indian missionary work. Many of the schools were helped greatly by last year's allocation. Much of the sum received went towards building churches of which there are now thirteen in the diocese. The Rt. Rev. Bishop Junger thus writes of his needs, his hopes and prospects. "There is money needed for several missions. It is almost certain that the government will not renew the contract of the school at Blanchet, and I would like to keep that school going. There are a great many Indians in Okinagan county. One priest is always among them, and another travels from one place to another to visit them occasionally. The secular priests among the Indians should have some support. This year I could give them but little, as the greater part of the money I got went to the Indian school at Blanchet. From my report the Venerable Commission may see that the amount I received from the Negro and Indian fund is by far too small to keep up the work among the Indians, and it certainly don't give me any means to increase the work, to convert the infidels, to establish schools and to prevent our children from becoming Protestants.

It is far from my intention to complain and find fault and I am sincerely thankful for what I received; but when I compare the sum given my diocese, with that allotted to other dioceses and take into consideration

the work that is to be done, I feel as if I did not receive the amount I should. I have been under heavy expense as you know, and am not as yet entirely free from it."

Oklahoma.

This is an extract from a letter from the Sacred Heart Mission, Oklahoma Territory: "The school we have had so much difficulty in founding is, thank God, very flourishing. The average attendance is 50, and if the log-cabin was longer we would have 60 pupils. Brother John Loracy has charge of this school and by his kindness, his affability and his untiring devotedness has conquered the sympathies of the old and young. Brother John leaves Sacred Heart every Monday morning and comes back Friday evening. Sometimes after big rains he is forced to cross the river by swimming. He lives among the Indians, sitting at their table and partaking of their frugal repast."

Sante Fe.

There are 8000 Catholic Indians in the Arch-diocese of Sante Fé. The total Indian population amounts to 28,000. The Most Rev. Archbishop Salpointe writes to the Commission as follows: "Under the present circumstances, with the opposition directed against Santa Fé and our Pueblo Indians, $50,000 might be well employed. An open war is declared against us, and we have to meet our enemies who are well provided with material resources and government influence. The prospects of successful missionary work among the Pueblos have never been cheerful. Our Indians are indeed devoted to the Church, and so have lately resisted all the pressure brought to bear upon them by Protestant money and government agents to induce them to send their children to Godless schools. They claim that they are, and they are Catholics, and they do not wish to be anything else. Our moral influence has so far kept them in the right path. Our schools must be kept up, and if possible two new ones must be established. The Zia Indians have been offered a school by a Protestant lady employed by the Smithsonian Institute, but have declined to accept on the grounds that the lady is not a Catholic."

Sioux Falls.

The Rt. Rev. Bishop Marty of the diocese of Sioux Falls, a pioneer in the missionary field, whose experience lends weight to everything he says concerning the missions, writes this, "There are twelve Indian schools in my diocese. Three new churches and two schools are much needed. Each of these buildings will cost at least $2000. Teachers have to be paid and fully provided for at a cost of $800 each. We should also have three resident missionaries. The missionaries who visit the Indian camps should be provided with horse and buggy."

Vancouver's Island.

The following communication is from the Rt. Rev. Bishop Lemmens of Vancouver's Island: "Besides the current expenses of the missions the means will be required for the building of a new Church in Ahousat and a new house for the priest in Kyuquot. I have not as yet been informed of the immediate needs of our Alaska mission. I deem it

necessary to observe that in this whole diocese there are only four churches in which a regular Sunday collection is taken up, and only four missions which are self-supporting. These have a mixed population of whites and Indians."

Rev. C. J. Judge, S. S., of St. Charles' College, Md., has kindly allowed us to publish the following letter from his brother. It gives a vivid picture of missionary life among the Indians of Alaska.

FATHER JUDGE'S LETTER.

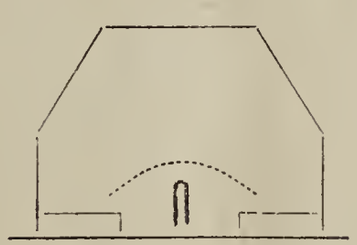
ST. MICHAEL'S, ALASKA,
June 30, 1891.

Reverend and Dear Brother:

I know you and all the family will be anxious to hear how I have spent my first year in this unknown land, so I will try to give you as faithful an account as I can, and you will have to pass it to all our Brothers and Sisters, as it would be impossible for me to write at length to all. I thought to begin my letters during the year, but I have been so very busy that it was simply impossible. I made the days as long as possible—often from five A. M. to twelve P. M., and yet they were not long enough. I reached the Mission on the 16th of September, and found there Fathers Tosi, our Superior, and Robaut, who left for Nulato, two hundred miles up the Yukon, the next day; also two Brothers and three Sisters of St. Ann and fifty children. The Mission is located on the right (west) bank of the Yukon, about 400 miles from the coast, on a level piece of land about a quarter of a mile wide, with high mountains to the west and north. Both the mountains and the plain are covered with thick woods of spruce, birch and cottonwood, We have cleared about ten acres. For the Sisters' house and school we have a log house seventy-five feet long by twenty feet wide, one and a half stories high, and for ourselves another forty-six by twenty-four feet, the same height; and a Church thirty by twenty feet. Until last March the present Church had to serve for everything. It was divided into six rooms, two for the Fathers, one for kitchen, one for chapel, one for dining-room, &c., and one for the Indians when they came to trade, &c. The chapel had large doors, which we opened for Mass, Benediction, &c., making the Chapel, dining and Indian rooms all into one; and sometimes we had as many as eighty in it. The upper story served as a dormitory for thirteen larger boys and the two brothers, and also as a storeroom for provisions. Although it was very small for the purpose, it was very comfortable, and required very little fire to keep it warm. I am quite sure I suffered less from the cold last winter than you did. We did not keep fire at night generally, and had only one stove, which was in the common room, into which all the others opened, and yet it froze in my room only two nights when it was 50° below zero. Since we got into the new house we are very comfortable, and the boys, twenty-two now, have a fine high dormitory. We have turned the old house into a Church and it looks right well for these parts. I papered the sanctuary and whitewashed the body of the Church after filling up the cracks between the logs wi h mortar, and painted the six windows in

imitation of frosted glass, making the centre panes red, so as to form a red cross, and the others white. I painted the altar white and with some fine altar cloths and 10 silver candle sticks and some flowers, all of which, though not new are very good and were given to me by our Fathers in California, it makes a very respectable-looking altar. The sanctuary is covered with matting made by the Indians, which is nearly as good as what you buy. Thanks to the generosity of the Altar Society in Washington we are well supplied with vestments. Now for the events of the year. The day after I arrived at the Mission, while carrying a heavy box, about three hundred pounds, I slipped, and it fell on my leg, and although it did not break it, it bruised it very badly, and made it so stiff that I could not make a decent genuflection for three months; but thank God, I was able to keep about, and did not miss Mass once. At Christmas we used the new house, which was then under roof, but had no partitions in it yet, as a Church. In the corner, at the gospel side of the altar, I fixed a very pretty crib, with a fine set of figures painted on tin by a Brother in Spokane Falls. The Rector gave them to me when I was coming away. They are in six groups; and I like them better than than those I paid Benziger $130 for when in Frederick. The Church was dressed with evergreens, and looked quite Christmas-like. Father Tosi sang midnight Mass, and in the morning at nine o'clock we baptized *sub conditione*, thirty-four children of the school, who had been baptized by the Russian priest; but as he is a bad man and very careless, we do not trust his baptism. Afterwards I sang High Mass, which was over at one o'clock. At two o'clock we had Benediction. There were about sixty Indians from the village at Mass and Benediction. At three o'clock I dressed up in fur from head to foot and played Santa Claus for the children. They did not know who it was, and enjoyed it very much. Thus ended my first Christmas in Alaska, and I do not think I ever spent a happier one.

On the 10th of February I started with a sleigh and seven dogs to visit the Indians on the Shagaluk river, which runs into the Yukon a little below us. I had a boy for my interpreter and a man to help with the sleigh. The first day we went only fifteen miles to an empty Barabra, as the Indian houses are called. They are built with logs, starting three or four feet below the ground in this shape and are from twelve

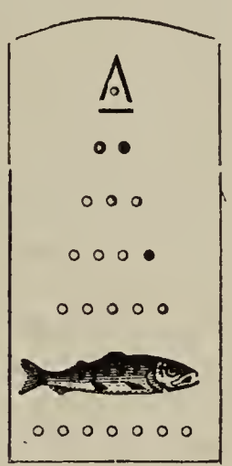


to twenty feet or more square and eight to twelve feet high, and covered with clay so that they look like hillocks, rather than houses. The door is a hole two to three feet high covered with a piece of skin or matting—and generally is reached through an underground passage of the same size, through which you have to crawl to get in—this is to protect them from the cold. In the centre of the roof there is a window two or three feet square covered with a piece of bladder or thin skin, which admits all the light you need. On three sides there are something like large berths, about six feet wide and as high as a chair from the floor, which they cover with mats and sit there in the day time and sleep there at night with their heads to the wall and their feet towards the centre of the room. In the centre of the floor just under the window they make the

fire, once or twice a day, and when it is out they close the window and the room remains comfortable all day even in the coldest weather. In every village there is what they call a Cacino, which is a building just like a Barabra, only it is very much larger, generally thirty to forty feet square and fifteen to twenty-five feet high; and instead of the broad berths for sleeping there is a narrow shelf about two feet wide and three feet high running all around. The Cacino is for the men; they work there during the day making sleighs, snow-shoes, dressing-skins, &c., their wives or children bring their meals to them, which they eat sitting tailor-fashion on the shelf, while their wives sit on the floor ready to wait on them. The young men also sleep there on the shelf and all travellers are lodged in the Cacino. It is also used for their dances and all public meetings. They make a big fire once a day and it retains the heat well for twenty-four hours. To return to my trip. As soon as we put our things into the Barabra we made a fire, cooked our supper and went to bed. Next morning I said Mass, we took breakfast and started. Soon we met three Indian sleighs going our way and we gave them part of our load; at noon we stopped and cooked some fish for dinner and about three o'clock we reached a log house belonging to an Indian, where we stopped for the night. Next morning I said Mass, made a little instruction, took breakfast and started for the first village, which we reached at four o'clock. and took up our abode in the Cacino. As soon as I went in I saw they had what they call their spirit-sticks in there. These are four sticks about six feet high, painted different colors, with feathers stuck into them here and there. The Indians firmly believe these sticks have power to kill them or to do them good. When I went to hang up my coat on one of the sticks they said No, because the spirits would hurt them if I did. When I had taken my supper I spoke to them showing how foolish it was to believe that those sticks could hurt them and then asked them to let me break them up. The young people were willing and was just going to do it when some old women cried out: "Our souls are in those sticks, if you break them we will all die," and then some old men jumped up and grabbed the sticks and I could not prevail on them to let me break them up. But they promised never to bring them into the Cacino again. I staid there two days teaching the children, baptized three infants and one old woman, the mother of one of our school girls, who had never been baptized. I also heard the confession of and baptized (*sub conditione*) her husband, who had been baptized by the Russian priest, and then married them—they did not belong to the village, but lived alone about ten miles below it. They do not believe in the *sticks* and seemed to be good people anxious to do right. I was just in time, for the old man died suddenly, a few days afterwards. They wanted me to stay longer but I told them I could do nothing for them as long as they refused to break up the *sticks*. Then I went to another village ten miles further, a small village but very good people, they do not believe in the *sticks* and were anxious to learn the prayers. They have no doctors or medicine men. The doctors are our greatest obstacles, they have most of the people completely in their power. They pretend to have great power to kill or cure by their incantations and also to be able to cause the fish and game to come or not as they please, and the poor people believe it all firmly. Sometimes they put all the people in the Cacino with strict orders not to leave it and then they (the doctors) go out, telling the people they are going to the moon, and after several hours they go to the Cacino and tell all they have seen and learned there. There is nothing, no matter how foolish, that the doctors may say, which can skake the faith of the people in them.

Many of them are ventriloquists, hence they make the spirit-sticks and also the dead appear to speak. Father Ragaru saw one of them making a dead child speak and showed him up, much to his displeasure.

Again to return to my trip. At this second village they have no doctors to deceive them. So I staid there four days: taught them a short offering of themselves and their actions to God, the Our Father, Hail Mary. Glory be to the Father, &c., and the formula of baptising in danger of death; all which they learned well, as also a little hymn, and two chapters of catechism. There I baptized one infant, and baptized (*sub conditione*) twenty-eight after they had made their confession, and married seven pairs. I also taught them how to know the days of the week, so they could keep Sunday and Friday. I did it in this way and they liked it I took a piece of board and cut it out and marked it thus, the triangle I



told them was for God's day, or the first day; then two holes for the second day, three for the third, four for the fourth, five for the fifth, and fish for Friday, and seven holes for Saturday. I met one of them several weeks after I left there, and he had a small one nicely made to carry in his pocket. had the pin in the right hole. I forget to say I put a pin which they should move one hole downwards every day until they got to the bottom, and then jump to the top again. It is sad to see how the Russian priests have been here for fifty years baptizing the children when they go round once a year, and have not taught them a single prayer, or removed one of their superstitions, or taught them to know Sunday or Friday. In fact, I noticed last summer while at St Michael's that the old priest does not keep Friday himself, and yet I believe his church is very strict about it. When I left that village I went to another six miles up the river, and as soon as I got there they told me there was an old man very sick at a village two miles from there, on the other side of the river, so I left my sleigh and everything there, and went to the sick man. I found when I got there he was an old man, very sick, who had never been baptized. So after giving him some medicine to try to relieve his pain I prepared both him and his wife for Baptism, and promised to return in the morning. Next day as soon as I had said Mass and taken a little breakfast, I went over and found him very low. There was no time to lose. I baptized him and his wife, married them, and gave him extreme unction, and less than an hour he died. It looked as though he was waiting for me to come to baptize him. I went back to the other village, and stayed there two days, teaching the children the prayers and catechism, but could not do anything with the old people, because, like at the first village, they would not give up the *sticks*. I baptized one infant, and two young men, and one young woman belonging to the second village, and married two of them. The young woman has died since. Then I went over to the

village where the old man died. I knew it would be useless to try to get them to give him Christian burial, so I did not try. When I got there they had the body sitting in the Cacino, with a dish of fish and a can of water beside it, and all the women and children were sitting around on the floor, looking at it. But the night is the time they have the principal part of the funeral rites. They keep the body four days, and every night they sing and dance from about six P. M. to six A. M. in this way. The women set on the floor around the corpse, and behind them the children stand, shaking themselves from side to side, and up and down, by bending their knees a little, and behind them again the young men stand beating sticks together, and singing a song composed for the occasion, referring to the life of the dead person, to a tune that sounds like ya-ya, ya-ya. They beat the sticks, and sing as hard as they can until they are all in a sweat, and then others take their place, and they keep that up the whole night. While they were thus performing their antics I fixed my bed in one corner of the shelf and turned in, and although I often woke up, I managed to get enough sleep. I will not soon forget that night. It was the most savage-looking thing I have seen. The only source of light was a dim taper burning in a dish of oil before the corpse. I am sure a New York paper would be glad to have a photograph of it. Next day I started for another village about forty miles off, because I could not teach the children after they had been up all night dancing, but I promised to return on my way back. When I reached the village in the evening I went to the Cacino as usual. They were glad to see me, and I staid, I think, four days, teaching the children all day; but as they would not give up their superstitions, like the others, I could not do much for them. Then I returned again to where the man had died, but could not do anything but teach the children, as the doctors kept the people strong in their superstition. From there I crossed over to a large village on the Yukon called Anvik, about forty-five miles from the other, and where there is an Episcopalian minister. I did not go to his house, but put up in the Cacino—his house is across the river from the village. It was late when we reached there, so after supper we went to bed. The Cacino was so crowded that I could not get a place on the shelf, so I fixed my bed on the floor, just as good. For my bed I have fallen heir to Archbishop Seghers' bed, which is a large bearskin. He was lying on it when he was killed; and it has his name painted in large letters on the back. I use it all the time, both at home and when travelling.

I said Mass in the morning and had a good congregation, and while we were taking our breakfast the minister came in to hire some men to work for him, and was not a little surprised to see me there. I told the Indians I did not stop with Mr. Chapman (the minister) because I did not want them to think that I approved of his religious teaching, but that I would go to see him so that he would not be angry with them. It pleased them that I stopped there instead of at the minister's. They don't care much for him and very few go to church on Sunday. I went over and took dinner with him and told him plainly why I did not stop at his house. My frankness pleased him and he was as kind as he could be. I staid there only one day and did not teach as I did not wish to make open war with him until I had Father Superior's approval, and, as it was not on my programme to stop there, we had not spoken about it. I expect to go there frequently this year and don't think the minister will be able to keep me from making them Cathotics. From there I came towards home, about fifteen miles to a small village—Bona Zela—where I did a great deal of good, because like the other small

villages, the second I visited, they have no doctors nor *sticks*, and besides some had come over from the second village and by talking and telling them how I taught them, made them anxious to see me. I staid three days teaching the prayers and catechism and baptized three infants and sixteen grown persons, the latter (*sub conditione*) after they had made their confession, and married several. From there I returned home March 6th. The whole distance was just about two hundred miles. I took some bread and some corn meal and flour mixed for making cakes, some tea and sugar with me, and I got all the dry fish and rabbits we wanted from the Indians for a little tea or tobacco. My bread began to get short before I was half way around so we had to eat dry fish instead. I cooked the rabbits and eat the dry fish with them just as bread and did not find it bad. The last few days we had no sugar and very little salt—the salt I miss more than anything else. Such was my first trip with dogs and sleigh and I was surprised to see how much the dogs can do. I started with seven and bought four on the way, making eleven, which is a good team. It was 10° below zero the day I started and 20° below the day I returned, but it had been higher many days during the trip. The Fathers had told me when I came that the best temperature for travelling was from 10° to 15° below zero. At the time I could hardly believe it, but I found it true. The sun is so strong that as soon as it gets above that the dogs are too warm and we cannot run as well as at that temperature. I expect to go over the same trip in a boat, as soon as I get back, if I go back and not to some other mission.

Six days after I returned Father Tosi started to see the Fathers on the coast at Cape Vancouver about five hundred miles from here. He arrived there on Good Friday, staid about a week, and returned on the 21st of April (if I remember rightly) making a trip of more than one thousand miles. He had to travel fast, as the weather was getting warm, and there was danger of the river breaking. On his return he travelled all night and rested in the day, because the snow was too soft after the sun got high.

At Easter I was the only Father at Kosoriffsky, so we could not have such very grand services; but we had what we could. The sepulchre looked well. Easter was a beautiful warm day. We had High Mass sung by the children—they sing well; and the day was a happy one.

All April was beautiful weather at the Mission, warm days with bright sunshine and cool nights. The average temperature for the past twelve months, taken at 5 o'clock in the morning, was as follows: July 52°, August 45°, September 40°, October 27°, November 4¾°, December—11⅔°, January—8°, March 13¼°, April 19°, May 30°, June 50°, all Fahrenheit, and where I have put the *minus sign* I mean below zero. The coldest spell was from the 6th to the 26th of December. On the 10th it was 50° below and on the 11th 52° below; for one week it did not get above 30° below at any time. But we did not suffer. The days were bright and the nights beautiful and clear, and our houses are so warm we do not mind the cold. The Fathers on the coast suffered much more than we did, although the coldest they had there was 23° below zero; but their house is not as good as ours, and they have much more wind. I am sure I did not suffer as much from the cold as you did last winter. What I feared most was cold feet, but to my great surprise I was agreeably disappointed. The Indian boots which we wear in winter are splendid. They are made of sealskin, with the fur outward, and in the bottom we put a handful of straw or hay, and then put on a couple of pairs of woolen stockings or a piece of blanket wrapped around the foot, and then the boot with the straw, and unless your feet get wet no cold will trouble

you. Instead of a coat, when travelling, we wear what they call a Parky, which is made of fur, deerskin, or other skins, in the shape of a bag, with sleeves, and a hood with long fur around the face, which blows across the face, and keeps the wind from cutting. They are very warm, and as they have no opening like a coat the wind cannot get in. They generally reach to the knees.

The ice on the Yukon broke on the 13th of May, and on the 22d the Company's steamer came up. Every spring as soon as the river opens, the Alaska Company sends a steamer up the river, principally to take provisions to the miners far north, and bring down the traders to get their supplies for the coming year. It goes up more than two thousand miles. When it comes down we have a little specimen and entertainment by the school children, as then we have more whites than at any other time. This year it came on the 27th of June. About 4 o'clock in the morning its whistle woke us up. It was a beautiful morning. Now the sun is as high here at four as with you at nine o'clock. So as soon as I was dressed I went down to the boat and invited all the white men and some Indians to come and see the school, and they all came except two ministers. The children, fifty-two in all, were already up and dressed. The boys have nice suits from the States, and the girls very pretty dresses made by the Sisters, and all looked well. When the people came the children were already in the large schoolroom ready to begin. The programme was as follows: A welcome song by all the children; a little play by the girls, which was very well done; then the boys came in as a company of soldiers with wooden guns and an American flag. After drilling for a few minutes they sang three songs, and six of them spoke pieces. Then they marched out, and the girls marched in, and performed their calisthenic exercises; after which they all sang the Star Spangled Banner. Then each class gave a specimen of reading, writing, spelling and arithmetic. Both the entertainment and the lesson pleased and surprised all present. All the children speak English. We do not allow a word of Indian. After all was over one of the Government survey party took photographs of all the children, the Sisters, and your humble servant, in a group; another of the whole Mission, and one of each building. He will not develop them until he gets to San Francisco, but told me he would send copies wherever I wish, so you may receive one before long. Then all returned to the steamer, one of the Sisters and myself went with them.

Father Tosi and the Brother went down in a sail-boat a week ago to get our steamer which was left about two hundred miles below us. A Father came here from Nulato a short time ago to remain until Father Tosi or I return. We reached here (St. Michael's) on June 30th and found the steamer already here from San Francisco, on which were Father Barnum, a Brother, and three Sisters of St. Ann. This was good news for us. Father Barnum delighted the Captain of the steamer and both he and the Company's Agent here congratulated Father Superior on receiving such a fine man. He will do great good here I am sure.

When I left the mission our garden was looking fine. We have cabbage, turnips, potatoes, onions, radishes, lettuce, &c., &c. Last year we had a good deal of cabbage and turnips, but as we had only a few potatoes as seed we got only about two bushels of potatoes, all of which we kept for seed, and have planted them this year and hope to have a good crop. Now I think I have given you all the news I can from this quiet little world of ours. When Father Barnum tells me all the news of the year—wars and rumors of war, &c., &c.— I feel thankful that I

have been called to this sweet solitude. Here we hear nothing of all that agitates the world until it is all over, just as facts of history.

July 4th.

We are living in tents, Fathers Tosi, Barnum, and I have one and Father Treca and two Brothers have another. Father Barnum brought a nine foot American flag which we put up in front of our tent last night with a string of Chinese lanterns. The Government Survey party which came down last year too late for the steamer and had to winter here, have a house and a tent near ours and have two flags up. The Company also have one on their store-house, and the four small steamers in the bay and the St. Paul from San Francisco are all flying their colors, so you see we have some Fourth of July here too; besides the Survey Party fired a salute of ten guns in the morning, and the Company fired ten at noon.

Father Barnum will go to the Coast with Fathers Treca and Muset to learn the language, and in the Spring will probably be sent to start another Mission somewhere in those parts. Fathers Ragaru and Robat will remain at Nulato and I will stay at Kosoriffsky with Father Tosi. All the Sisters will stay at Kosoriffsky at least till Spring or later until we have another school ready.

We have not been able, as yet, to make any great showing in the number of adult converts. They have more on the coast than we have on the river. I think we have baptized about six hundred, mostly children and adults in danger of death. I think six children and two adults whom I baptized last winter died soon after. I cannot say yet how many children we will have at the school next year. We are not losing any this year, and will get a good many more; so I am sure we will have a good school the coming year. We can have as many children as we can take. We are trying to have some from all parts, so as to make the school and its advantages known in all parts. The school has already done us immense good. All the whites are loud in their praise of what we are doing, and say openly that all the others are doing nothing. None of the Protestants have boarding-schools, and none of their children speak English as ours do. It is very slow work to teach them in day schools. I had from twenty to thirty children from our village every day for three or four months last winter. I taught them their Catechism and Prayers, and some spelling and reading about three hours every day. I gave most of the time to the Catechism; yet they were doing well in English. But when they stop for some time as they must when they are not boarders, because, as soon as spring opens they leave their homes and move about from place to place wherever they can find the best fishing, they forget much of what they have learned. We have not the great numbers here that are to be found in other missions, but we have plenty to do, and these poor souls are as dear to our Lord as those of more favored lands. Besides, the Gospel must be preached here before the Book of Life is closed. God is blessing our Mission very much, and we have reason to hope that He will before long bring the great majority of these poor people to the knowledge of the true Faith, in spite of all those who are trying so hard to lead them into schism and heresy. Good-by for another year. May God bless you always daring life, but especially at the hour of death. In the union of the Sacred Hearts of Jesus and Mary,

Your Brother,

WILLIAM H. JUDGE, S. J.

The foregoing letters give but a few faint traces of what makes up the lives of the men and women who are devoting themselves to this noble work It would be a vivid imagination that would complete the picture, putting into it the self denial, cheerfulness, patience, generosity, simplicity, love that go to make up a missionary heart. No one with deep human sympathies, never found but with deep knowledge of the heart of man, can fail to appreciate the nobility of character and the power of grace that must sustain a life-work of the kind. Reflect upon it, reader, and help these servants of God, these sincere lovers of their kind, to extend the limits of the kingdom of their Master and to bring many into that knowledge of truth and that holiness of life which contain the only promise of true and solid contentment now in the present time and of life with God forever.